

Stock speculation and gambling have become such a universal craze that even the Chinese residents of San Francisco have their own exchange.

The photograph shows a girl marking up the quotations for the benefit of the interested speculators.

## Should CHRISTIANS Gamble?

*And are they Christians if they do gamble?*

ALGER H. JOHNS

THE floor of the stock exchange usually carries a quiet, businesslike aspect. Financiers calmly watch the ticker tape in its recordings of profit and loss. However, this quietness at times instantly changes to clamor. When the news of the death of a great financier flashes across the country, or when some big business fails, or when a large corporation acquires new holdings, that floor in the stock exchange suddenly takes on a riotous uproar.

Stock market speculation is not confined to men. Women now participate in nearly one third of the stock trading. Many exchanges have rooms for both men and women. These women's branches are usually lavishly decorated, and every convenience is provided, even to the smoking stand beside each easy chair. "Call girls" tabulate the stock fluctuations on the huge board that stretches across the side of the room. The air is hazy from the blue smoke of cigarettes. All this, they say, attracts women customers.

The greed for gold in every form of gambling seems to be attracting all classes, from the laborer who squanders his life savings to the millionaire who grasps for more. How few realize that this is only a dark glass, blinding the eyes of the victim to the deeper and more sinister evils lurking in wait!

Stock market gambling, betting on a bridge game, playing the horse races, or shuffling cards for a winning hand in poker—all are branches from the same vine. The individual who professes Christianity and indulges in such things is bowing down to the great god Chance. This god, whether enthroned on an expensive seat in the stock exchange or lurking in the vilest underworld hovel, holds the same fortune for all, and unless left alone will cause grief in this life and eternal destruction in the life to come.

The gambling plague has made inroads even among the ministry, and the preacher, who should be devoting his whole time to the winning of souls, is devoting his time and energies to "winning on margin."

For this reason many have blamed the church for a loss of spirituality. When the church bows down to the whims of its gambling members and knowingly accepts and permits such membership, it inevitably loses in spirituality and becomes a disgrace to the name of Christ. How can a church be spiritual when it gives card parties to pay the preacher, has basement pool tables, and shows cheap moving pictures?

I was in a grocery store the other day when a large car stopped by the curb, and a richly dressed lady got out and rushed in. Going directly to the manager, she said, "Oh, I forgot my carton of cigarettes." He got her the cigarettes, and she handed him a counterfeit quarter, saying that she received

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*A report direct from the  
great peace party, by  
our London cor-  
respondent*

# Disarm?

ARTHUR S.  
MAXWELL

THE eyes of the world are upon London. Here, for a brief moment, is the center of its hopes. Hither, from the five continents, have come delegations of its best and ablest men to wrestle with a problem that has baffled mankind for generations. And the rest look on, anxiously scanning the newspapers, or listening in on the radio on far islands and distant shores for tidings of joy or of despair.

Everybody senses that the Great Naval Conference is an event of unique importance. Should it fail, it would set back the cause of peace by decades. Should it succeed, it would certainly be regarded as a milestone on the highroad to universal brotherhood and good will.

The conference has started most auspiciously. Though convened to bring about naval disarmament, it has been opened by the head of one of the greatest naval powers the world has ever known. As we write, the words of His Majesty King George V, broadcast to a hundred million people, have scarcely died away. The chief delegates, representing the United States, France, Italy, Japan, and the great dominions of the British Empire, have one and all expressed their sympathy with the project in hand, and their willingness to coöperate with all friendliness to bring it to a successful issue. Surely no international conference ever began amid a more refreshing atmosphere of good will.

## "THERE WILL STILL BE NAVIES"

Typical of all the opening speeches was this sentence of Mr. Stimson's, leader of the delegation from the United States:

"We assure you, on our part, that we are prepared to coöperate in the fullest measure to do our utmost to appreciate the difficulties of others and to continue such work as long as may be necessary to achieve our purpose."

Indeed, the gracious speeches of the delegates would make one wonder why disarmament is considered such a difficult problem, and why such great-hearted, wide-visioned men could not attain it immediately with a sudden gesture of brotherhood.

But agreement is not so easy. The problem bristles with difficulties. Its roots are embedded in the past. National aspirations, racial differences, vested interests, all combine to obstruct the road to a solution.

There may be some optimists who cherish the hope that the Naval Conference may result in general disarmament. But no one who has any true perception of the facts of the case could entertain such an idea. The delegates themselves do not expect it. All they

hope for is an agreement to limit the construction of certain types of vessels for a period of years, with a view to relieving the nations of some of the heavy burden of taxation they are carrying. If they succeed in this, it will be a notable achievement indeed; but that will not mean complete naval disarmament. At the end of the conference there will still be navies. Let us make no mistake about that. Britain is not going to sink the "Nelson" and the "Rodney" in the Channel. France is not going to destroy her giant new submarine. The United States will not scrap her cruisers.

## WHY NOT GENERAL DISARMAMENT?

In his opening speech, Mr. Ramsay MacDonald put his finger at once on the primary problem that stands in the way of complete disarmament.

"The difficulties in the way," he said, "are manifold. All, however, come mainly from one source—a lack of confidence. The spirit of doubt whispers, 'There will be some state which will refuse to carry out its obligations to the community of peaceful states; the

machinery of arbitration will break down somewhere and somehow; do what we may, a situation will arise one day when a deadlock of some kind will have to be faced, and there will be but one remaining method, the old-fashioned one of a fight.'"

"The world," he went on to say, "demands from us an agreement to stop the competition which has recently begun to show itself both in types and numbers of ships. If we are not careful, we shall be once more involved in a feverish competition such as heralded the outbreak of the recent war."

M. Tardieu, head of the French delegation, expressed a similar view.

"The task," he said, "is not an easy one. In our modern world, where rights, obligations, and interests are so inextricably mixed, the position of the maritime states shows evidently the greatest complexity. No mathematical formula will be equal to the solution of such a problem, for no formula will resist the pressure of life."

It is just because no man or nation can foretell where "the pressure of life" will next be felt that a sense of insecurity persists, with a consequent reliance upon armaments. This gives special point to a statement in the speech of Mr. Wilford, who represented New Zealand:

"The whole world to-day understands that a halt must be called in any race for naval supremacy; but we in the far-away Pacific, the waters of which wash lands carrying half the population of the world, know that our very existence may depend on the protection we can receive, not on the protection we ourselves can supply."

## ARMAMENTS DEPENDENT ON NERVES

Writing on the Naval Conference in the *Review of Reviews*, Mr. Wickham Steed states quite frankly that "the claims of 'security' will come first."

"Now security is not a hard and fast condition of things to be measured with instruments of precision. It is a feeling measurable in terms of nervousness. If the peoples of all the civilized countries in the world were asked to say, by a plebiscite or referendum, whether they feel quite sure that they are in no danger of being attacked by any other nation, the chances are that they would answer 'No.' Consequently, neither they nor the statesmen whom they have made responsible for their security are prepared, as yet, to leave the possibility of attack completely out of account.

"In these circumstances, if a policy of peace be expressed only by the restriction or



A part of the battle fleet of the United States steaming out to target practice at sea. In the foreground is the aircraft carrier "Langley," with a squad of airplanes ready for take-off. Ahead are the battleships with destroyer escort.

the diminution of armaments, it becomes, in reality, a policy of 'safety first,' and is bound to be governed by various degrees of nervousness."

Now this is an important matter. If armaments are dependent upon "nerves" and if disarmament demands absolute mutual confidence, it becomes of interest to discover what is the true mental and physical condition of the world to-day. In other words, are the nations increasing in confidence one toward another, or are they becoming more and more nervous as concerns international relationships?

#### EUROPE SEETHING WITH DEADLY FEUDS

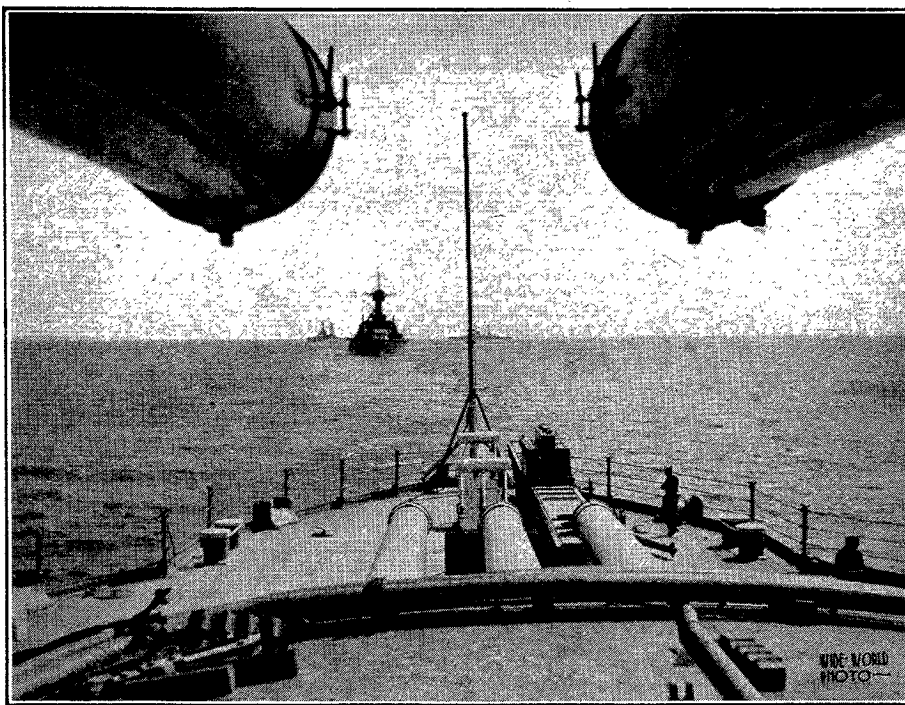
In some directions there is certainly a distinct improvement in world conditions. Relations between the English-speaking peoples were never more cordial. But a hasty glance at the continent of Europe—to say nothing of Asia—is sufficient to arouse one's worst fears. "Europe," says Mr. Lloyd George, with his usual clear perception and forceful language, "is still seething with deadly feuds."

"Although this generation has had enough of war, the devil will put up a great fight for the soul of the next. He is in no hurry, but the League of Nations has not yet vanquished him.

"That is why, ten years after the establishment of the League of Nations and three years after a pact formally abolishing war, France has still an army of 4,000,000 men, and Italy an army of over 3,000,000—all better equipped than ever.

"That is why these great countries stick tenaciously to every battalion of their gigantic armies as if the disbandment of one company put their national life in jeopardy.

"That is also why America refuses to enter into any European entanglement, however beneficent its purpose. America declines to guarantee the security of a volcano. So Europe is forced back on large conscript



Looking out across the blue Pacific from the aft turret of the U. S. S. "Arizona." In tranquil times like these, it is sometimes hard to visualize these guns belching forth death and destruction in another world war.

armies and swarming flotillas."—*The Sunday Express*, Jan. 19, 1930.

"Seething with deadly feuds"! That is not merely idle rhetoric. Mr. Lloyd George, whatever his faults, is one of the clearest thinkers the world possesses to-day. His experience of international relationships is unrivaled. When he reminds his fellow countrymen that Europe is still a seething volcano, we may take it that he has weighed his words. And if the picture that he paints is accurate, it is fatal to the optimism that looks for speedy world disarmament.

But some one will remind us of the Kellogg Pact and the Covenant of the League of Nations.

True, no less than fifty nations have signed the Pact of Paris. That is perhaps the most amazing fact of the twentieth century. Fifty nations have signified their desire for peace and their renunciation of war as a means of settling international misunderstandings. That is an achievement of tremendous importance. Nothing like it has ever taken place in the history of the world. It symbolizes the heart cry of men for peace. It reveals the universal longing for a better and more friendly world. It is a great act of faith.

But if the Kellogg Pact reveals the world's faith, the Disarmament Commission reveals its works. And "faith without works is dead." The same principle operates among nations as among individuals. The man who attends church with a revolver in his pocket is no less dangerous because of his pious pretensions. He is indeed more dangerous because of his hypocrisy.

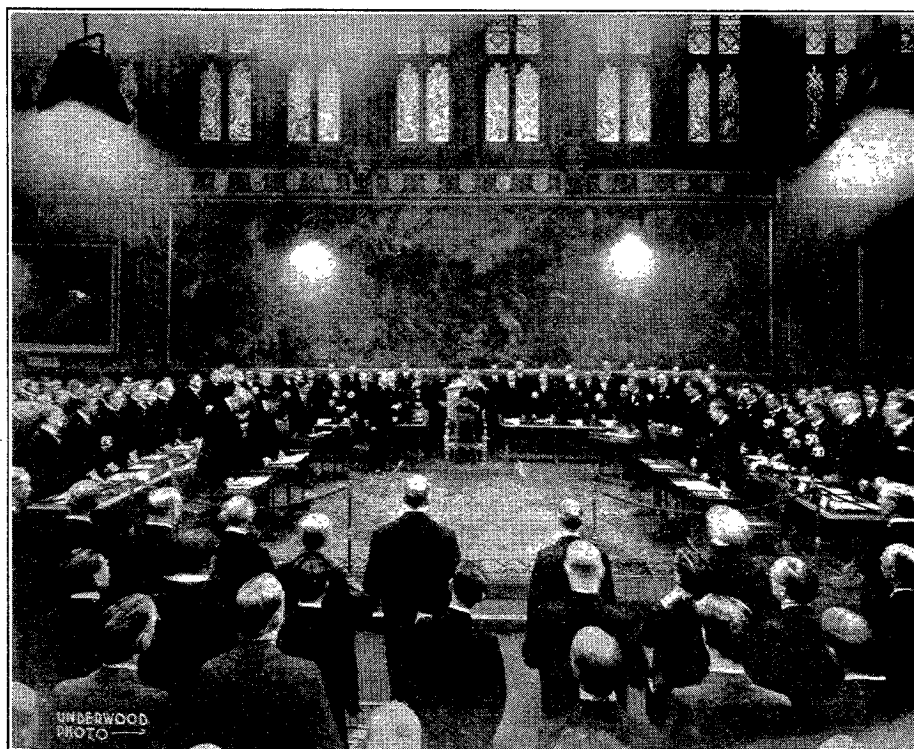
This phase of the problem has not been overlooked by those who are attempting to work it out. Says Mr. Wickham Steed in his article previously referred to:

#### FAITH AND WORKS

"In Great Britain and the United States, at all events, plain citizens are disposed to ask why, if all these naval powers, and some fifty other countries, have undertaken by the Paris Peace Pact to renounce war as an instrument of national policy, so many nice calculations should be necessary to decide how strong their naval forces shall be in case they do fight. If there is to be no more war on sea or land, except in self-defense against improbable attack, why should not all the signatories of the Paris Peace Pact reduce their navies to a level sufficient for the maintenance of order in territorial waters, and to cope with any danger of piracy on the high seas?"

These questions set before us still more clearly the lack of harmony between the faith and the works of the nations. But the

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King George of England, opening the disarmament conference with a speech heard round the world. This photograph, showing the entire delegation, was made in the gallery of the House of Lords.



# SPIRITUALISM

IS IT OF GOD OR OF THE DEVIL?

*The first of a series of articles on spiritualism and man's state after death, by*

LOUIS K. DICKSON  
New York City

THE greatest challenge of all ages against the plain teachings of the Bible regarding the dead is to be found in the claims of spiritualism, usually called spiritism. While many have taken its claims lightly in times gone by, it is no longer possible to regard spiritualism as a harmless amusement for adventurous souls, and mediums as mere drawing-room entertainers. No less impossible is it to treat the ism as a temporary fad or a passing craze.

The modern revival of spiritism during the latter half of the nineteenth century has widely grown into a bold movement, and it is sweeping hundreds of thousands of believers before it. If we would know why such marvelous growth has been seen, we must remember, aside from its supernatural phenomena, the prestige it gained by suddenly capturing the serious attention of some scientists. Besides this, a waning Protestant church, which has found it easy to slide past its weakening bulwarks into a veneered paganism, of which the doctrine of communication with the dead has always been a corner stone, has contributed materially to this growth.

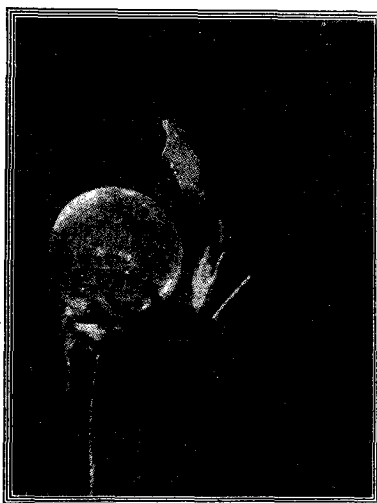
The World War, followed by the misguided cravings of relatives of the dead for direct evidence of the immediate continuation of life after death, and the desire for messages from their fallen boys, became a most potent instrument for the growth of this now most popular teaching. We must not conclude, however, that spiritism as we know it to-day, is simply a "new revelation" produced since the war. For its origin in modern times, we must go back to the year 1848 when Margaret and Kate Fox first carried on their communications with the devil in the midst of the rattling window shades. From that time it was only two or three years before there were to be found tens of thousands of so-called mediums, hoodwinking the public on the basis of the Fox sisters' findings. Long before the war, high courts in Europe were reported as each having its court mediums. Thus widespread belief in these things might be traced back to the very time when the serpent-medium communicated to our first parents that gigantic lie—"Ye shall not surely die." Spiritualism and the never-dying-soul theory, commonly called the immortality of the soul, were born together on that fateful day.

## TWENTIETH-CENTURY SPIRITISM

It may be contended, and with some show of plausibility, that spiritualism does not present itself to this generation as it did to ancient necromancers and manipulators of familiar spirits. This is true, but both the ancient and the modern phases of spiritual-

ism are fundamentally the same in their methods, teachings, and effects.

Spiritualism early found out that in the enlightenment of the Occident could be found no place for her to reveal herself in ways dependent upon abject ignorance for their acceptance. Readily did she recognize that unless she simulated the costume of the Protestant Christian church she could not hope to be accepted within the fold. How opportunely did she choose the time of Protestantism's decay for her *début*! Thus, today she uprears herself as but a "new revelation" from heaven to the church of Christ, and "while men slept," the enemy came and sowed tares. This "new revelation," communicated in the messages and taught by spiritualists, has been well summed up in the words of Owen Francis Dudley as follows:



## Spiritualism.

1. Did the doctrine of spiritism exist in ancient times? Leviticus 19:31.
2. How does God regard sorcerers? Malachi 3:5; Jeremiah 27:9, 10.
3. What was the ancient law against these things? Leviticus 20:27; Deuteronomy 18:10-12; Exodus 22:18.
4. With what is witchcraft classed? Galatians 5:20-23.
5. After one dies, how much does he know of what is going on among men? Job 14:20, 21.
6. What will be characteristic of the "last day" apostasies from the faith? 1 Timothy 4:1.

"The Christian religion is not a unique divine revelation. The doctrine of the Trinity is fiction. The incarnation is untrue. Christ is not God Incarnate, but a mere man, or at best a higher spirit who became incarnate. The doctrine of the atonement is a human error. At death man's destiny is not finally determined. Heaven and hell are inventions. Man is his own savior."

Of course, in these days of modernistic teaching and preaching, these statements are not very surprising, for to-day many of the doctrines of Christianity are being discarded in numerous congregations by both the clergy and the laity. A decadent Protestantism and spiritism are getting nearer together each passing day.

## ON FORBIDDEN GROUND

But men, in seeking truth from the dead are doing the very thing explicitly forbidden by God under pain of the most serious punishment. In Deuteronomy the eighteenth chapter, those that seek communication with the dead are expressly mentioned as being under the condemnation of God.

To the careful Bible student the revival of spiritualism constitutes no surprise attack by the enemy, for God's word contains an unequivocal warning concerning this very plan of Satan: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1.

Again we read in the prophecy of John on Patmos: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:14, 15.

## CHRIST'S WARNING AGAINST SPIRITISM

To what extent this deception will be carried is well expressed by another utterance of this same prophet, as follows: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Revelation 13:13, 14.

Thus is this last prophet of the Bible in entire agreement with the evidences of the approach of Christ's second coming, as given in that immortal prophecy of Matthew, the



twenty-fourth chapter. There the Master Himself declared concerning the deception that would be abroad in the world just preceding His reappearing: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. . . . Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the every elect." Matthew 24:4, 5, 23, 24.

#### THE MASTERPIECE OF DECEPTION

The apostle Paul over and over tells of the deceptions that would be attendant upon the nearing of the end of all things, and finally announces that, as a climactic masterpiece of deception, Satan himself shall appear as an angel of light. It should not seem strange, then, that such seeming miracles should appear in the darkened chambers of spiritism, and that such a deception, based upon the desire for some faint ray of hope from the dead, should be found elbowing its way to the very center of the Christian church in this our day.

No analysis of this widespread belief is complete, however, without mentioning the manifestations of spiritualism. Mediums claim to communicate with the departed souls. They say that they actually do so by audible voice, by automatic writing, by a code of signals, etc. They claim to talk with the dead, thus establishing the certainty of the soul's survival after death.

Through these same means they are supposed to reveal to us the unseen world and the nature of the life beyond the grave. By certain manifestations in the darkness of the séance chamber, they seek to establish their claims. Weird voices are heard, strange apparitions are seen, crude and bedimmed likenesses of loved ones are made to appear before the wondering dabblers in the unknown. Because they seem to be superhuman, they are accepted for what the medium claims them to be; and thus the belief grows.

#### WHO ARE THE SPIRITS?

To those who are attracted by such means, it never seems to occur that if God approved of such communications from the beyond, He would not have commanded that all such mediumistic workers be driven from among His people. If He intended that our loved ones should live on and come back to us, He could and would have stated something about it in His holy word. But, search as we will, there is never a mention of such a possibility much less a word placing God's approval upon those who filch from the unsuspecting enormous fees for an initiation into this "new revelation."

Not once in all the Bible is there the least intimation that there is something called a sentient "soul," which soars off after death and comes back and communicates. Of course if the soul can soar away, there is no good reason why it cannot come back the same way it went. In fact, the whole teaching of the Scriptures is against the idea that the dead know anything after death. "The living know that they shall die: but the dead know not anything." Ecclesiastes 9:3.

But the phenomena of spiritism demands an explanation by those who do not accept it for what it purports to be—namely, communication with the spirits of the dead. Denial of the claim still leaves the manifestation yet to be explained. In our next article, we will consider these manifestations under the two classifications into which they fall; trickery and reality.

### What Do You Hear?

A FRIEND tells me this story: A minister walking down a crowded street with a great scientist—a student of birds and animal life—was stopped by the scientist with the question, "What do you hear?"

"Why, I hear the confusion of the crowds, the clatter of the street cars, the clang of the automobiles."

"But what else do you hear?"

"Nothing," replied the minister.

"I hear a cricket," said the scientist.



WHILE visiting a zoölogical garden in one of our great cities recently, we walked by the cages containing bears, wolves, and lions. We were especially impressed with the restlessness of the animals. They were pacing back and forth longing to be free. The keeper told us that some animals placed in cages grieved themselves to death, all for the lack of freedom.

Freedom is perhaps the most cherished desire of every heart. Everything in God's creation, both animal and man, desires to be free. One of the choicest gifts given to man in the beginning was freedom—freedom of choice. In fact, man was completely free. God desired that His created beings should be supremely happy. He, therefore, gave to man every tree that was pleasant to the eye and good for food. He could go about in the garden and train the vines and flowers to suit his fancy. Thus he was supremely happy because he was free. When Adam sinned, his sin placed him in bondage; for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

#### THE WAY TO FREEDOM

As children of Adam, with hereditary and cultivated tendencies to do wrong, the whole human race is in the bondage of sin, and there is only one way by which we can be free: "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Try as man will, there is no means of his devising or no plans that he may work out that will make him really free. At times, men who have been placed in prison for their misdeeds break out and run away, yet they are not free men. They are obliged continually to hide their identity, and they can

The scientist led the way through the crowd to the side of the building. There he lifted a bit of stone which rested on a ledge. Under it was a cricket, making its distinctive music.

The minister was astonished, and asked, "How did you hear that?"

"Oh, that's nothing!" replied the scientist. "I'll show you something more wonderful than that."

He led the way to the sidewalk, stopped in the midst of the crowd that was streaming by, reached into his pocket, and found a dime.

"Now listen!" He dropped the dime. It tinkled. Every one within twenty feet stopped and listened.

"Now," said the scientist to the minister, "I will preach you a better sermon in one sentence than you ever preached in half an hour. Here it is: You hear what you are trained to hear, and see what you are trained to see!"—Hubert C. Herring.

## FREEDOM

The thing every  
man wants

SIDNEY N. RITTENHOUSE

never rest easy lest they be apprehended and once more be placed behind the bars.

There are criminals, however, who are pardoned by the government. These men can go forth to freedom with no fear of recapture.

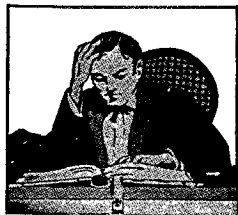
So it is with those whom the Son shall make free—they need have no fear. Some are bound by hereditary sins, others by cultivated tendencies to evil. It is the desire of every one that we may be no longer in bondage to those things that we abhor; yet so often, like a convict, we try to escape by means of our own devising. We may seem for a time to be free. The man who is a drunkard may go a whole month without taking a single drop. The thief may go even a year without stealing; but unless there is a change such as Christ alone can make in the heart and life, sooner or later the sinner finds himself again in bondage.

#### IN BONDS—YET FREE

There is no freedom that is worth as much as freedom from sin. It is possible for us to be behind prison bars for our faith and yet be free in Christ. It is also possible for Christ to free a man from sin even though the prison bars may still hold him captive.

In order to receive a pardon from the governor of a state, long processes are sometimes necessary. That officer does not come and offer his services, but our Saviour says: "Behold, I stand at the door, and knock." He desires admittance that He might make us free from the bondage of sin. How long will we refuse? How long will we allow Him to stand and knock? How often will we say, "Go thy way for this time; when I have a convenient season, I will call for thee?"

Friends, we cannot afford to delay. Now is the accepted time. To-day is the day of salvation. Let us say here and now, "Come, blessed Jesus, take possession of my life and make me really free."



# The "SIGNS" QUESTION CORNER

Conducted by WILLIAM G. WIRTH, 5447 EL VERANO AVENUE,  
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If you have a question regarding Bible doctrine and Christian living, or on other subjects apropos to the field of the "Signs of the Times," write out your question and send it in, preferably direct to Dr. Wirth. Anonymous questions will not be answered. Do not become impatient if your question is not answered immediately, for Dr. Wirth has scores of questions in waiting, and yours will be answered in order.

## BEGINNING OF CHRISTIAN ERA

*L. F. Rathbun of Jamaica asks about the beginning of the Christian era.*

All reputable and scholarly Bible students are agreed that Jesus was born actually about 4 B. C., and not in A. D. 1, as we now have it. This chronological error is due to the reckoning of the monk, Dionysius Exiguus, who invented in A. D. 532 the scheme of dates beginning with A. D. 1, making our so-called "Christian era." In attempting to adjust New Testament events with Roman imperial events, he made an error of four years. As this mistake was not discovered until after Dionysius' time, and the task would have been too great and impossible to change the many, many records, the dating of the Christian era as he gave it has stood.

## BAPTISM OF THE HOLY SPIRIT AND OF FIRE

*B. F. Wall of Kansas, would like an explanation of Matthew 3:11, 12.*

No difficulty will be experienced in understanding Matthew 3:11, 12 if the meaning of the context is caught in which these verses are found. Beginning with the 7th verse, we see that John the Baptist is speaking particularly to "many of the Pharisees and Sadducees" who came "for baptism" (American Revised margin, and so Goodspeed and Moffatt). John realized that not all these Jewish leaders came to be baptized because of a sincere conviction of sin, but because "they hoped to find favor with the coming Prince. And by receiving baptism at the hands of this popular young teacher, they thought to strengthen their influence with the people."—"The Desire of Ages," page 105. Hence John's scathing words: "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." Verses 7-10.

And now, having made a solemn appeal to do a thorough work of ridding their lives of evil, he tells them, in the 11th verse, that they shall deceive themselves if they think his, John's, baptism will give them all they need. "I indeed baptize you in water unto repentance," warns the Baptist,—give you the preparatory baptism that is a sign of repentance, an outward form, a symbol, of righteousness. This is not enough, you must experience the final baptism of the One that "cometh after me," who, when He baptizes you "in the Holy Spirit and in fire," will put within you the spirit of real repentance and its works, and make the outward form of righteousness an inner blessed possession through divine discipline. These two complementary baptisms, in the "water" (the

outer form of the faith that yields to Christ) and in the "Holy Spirit" (the inner reality of that faith that saves in Christ), are vital in the life of every Christian. John but told the Pharisees and Sadducees in Matthew 3:11 what Christ told Nicodemus in John 3:5: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God."

"Fire" is connected with the Holy Spirit in the Lord's baptism in Matthew 3:11 because of the fiery character of the Spirit's soul-searching work in the heart, revealing sin (1 Corinthians 2:10; Acts 5:3). The "fire" represents the discipline that the Spirit brings to the believer in "fiery trials" (1 Peter 1:6, 7; 4:12, 13), to fit the child of God for eternity. Was not this the significance of the Spirit's manifestation to the disciples on the day of Pentecost in "tongues . . . like as of fire" (Acts 2:3, 4)?

Matthew 3:12, in the expressive figure of the grain harvest, sets forth the final judgment of the church, "His threshing floor." The "wheat" signifies those who will be saved (Amos 9:9; Luke 22:31) in the "garner" of the kingdom (Matthew 13:24-30, 36-43). The "chaff" stands for the impetent wicked (Psalm 1:4), who will be punished with ultimate annihilation by the "unquenchable fire" of God's judgment,—that fire that will burn until the unrighteous are completely consumed, to exist no more (Malachi 4:1; Obadiah 16). It ought to be a sobering thought that all of us shall experience one of these two "fires,"—either the one with the Holy Spirit, which will burn out the dross of our sinful lives and prepare us for holy heaven (1 Corinthians 3:13-15), or the "unquenchable fire" that will finally destroy us.

"The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities 'by the spirit of judgment, and by the spirit of burning.' The word of the Lord to Israel was, 'I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.' To sin, wherever found, 'our God is a consuming fire.' (Isaiah 4:4; 1:25; Hebrews 12:29.) In all who submit to His power, the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. Jacob, after his night of wrestling with the angel, exclaimed, 'I have seen God face to face, and my life is preserved.' (Genesis 32:30.) Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven,

"God gives us joy that we may give,  
He gives us love that we may share;  
Sometimes He gives us loads to lift,  
That we may learn to bear.  
For life is gladder when we give,  
And love is sweeter when we share,  
And heavy loads rest lightly too,  
When we have learned to bear."

and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed 'with the Spirit of His mouth,' and destroyed 'with the brightness of His coming.' (2 Thessalonians 2:8.) The light of the glory of God, which imparts life to the righteous, will slay the wicked."—"The Desire of Ages," pages 107, 108.

## WHO IS RESPONSIBLE FOR SUNDAY OBSERVANCE?

*Dr. G. F. Storing of Minnesota asks about the pagan ancestry of Sunday, and the responsibility of the Catholic Church in Sunday keeping.*

The questioner is correct when he contends that because the name Sunday suggests a "pagan ancestry," this means nothing in settling which day of the week is the Scriptural Sabbath. Inasmuch as all the names of the days of the week bear in them this "pagan ancestry," no effective argument can be produced from this fact by itself.

Historically the questioner is technically right when he states that the Roman Catholic Church did not change the Sabbath from the seventh day to the first day. The early Gnostics, who secularized or Hellenized apostolic Christianity through their fleshly philosophy, and who had an intense antipathy toward the Jews, soon after the days of the apostles were first responsible for the change of the Sabbath to the first day of the week, or Sunday.

However, what the Gnostics first observed as a matter of individual custom only, Catholicism later enforced by universal ecclesiastical obligation and enactment of church councils and decrees of popes. Because Catholicism did take Sunday under its wing, develop and establish it in all Christendom, it has rightfully put forth the practical claim that Sunday is its own day, the weekly holy day it has been responsible for changing from the Scriptural seventh day to the first day. Many Catholic writers could be quoted to substantiate this, but only one recognized papal authority will be quoted, the Catholic Encyclopedia (IV:153): "The Church, on the other hand, after changing the day of rest from the Jewish Sabbath, or seventh day of the week, to the first, made the third commandment refer to Sunday as the day to be kept holy as the Lord's Day."

Since historically it is practically true that the papacy did change, by its responsible adoption of Gnostic custom, by its force of ecclesiastical power and universal influence, the Sabbath from the seventh to the first day, the prophecies of the Bible are correct when, having in mind the practical result of this apostate course, it charges the papacy with making the change. (See "Daniel and the Revelation" and "The Pope King Again," for sale at this office.) This is the basis of the Seventh-day Adventist position.



## DRAWING DISCIPLES AFTER THEMSELVES

**W**HEN the apostle Paul was on one of his evangelistic tours, he said to the church at Ephesus, "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears." Acts 20:29-31.

These individuals who would afflict the church, the apostle describes as "grievous wolves," and he informs us, furthermore, that they are men who shall arise "from among your own selves." This was a danger that the apostle Paul impressed most earnestly upon the church. For does

There is a very clear point in the text, however, that enables us to know how to detect these false disciples. Of them he says that they "draw away the disciples after them." The true follower of Christ has learned to forget himself. He has learned from Christ how to leave all his own personal selfish motives and desires out of his work. He has learned that it is utterly impossible for him to impart power that will save a soul. He has learned from his own experiences in grappling with sin that it is only through the power of Jesus Christ that sin can be conquered in our own hearts and lives. Therefore the true disciple of Jesus Christ will ever be presenting the Master as the one source of power and the one source of salvation. If he finds that an

gation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isaiah 14:12-14.

The character here depicted is filled with self-exaltation. He even becomes so ambitious that he declares in his heart that he will ascend into heaven itself, and that there will he "exalt" his "throne above the stars of God." He affirms, "I will ascend above the heights of the clouds; I will make myself like the Most High."

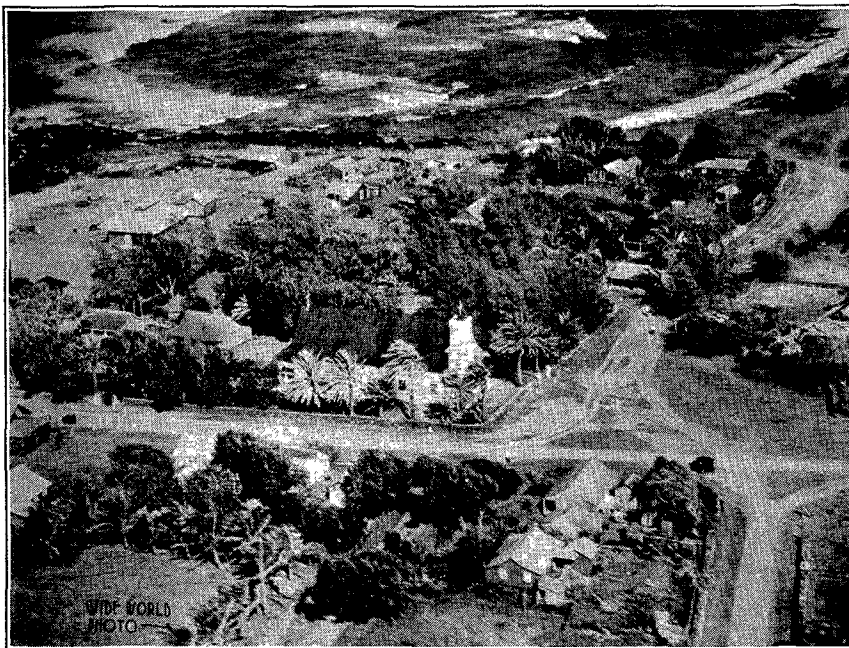
No individual can possibly make himself like the Most High. That is entirely beyond the power of any living creature. And as we study the Bible, we are impressed with the fact that the great call of God is for poor, sinful men to come to Him, so that He can make them like Himself. But when they are made like Him, they will be entirely free from self-centered desires.

This thought of self reaches out to break down everything that would stand in the way of its selfish ambitions. This self-inflation was the channel through which sin first entered into God's universe, and it is the source and the foundation of all the ills that have come as the result. And if we are to have clear judgment, if we are to get rid of all the sins that afflict our natures, we must allow God to attack in us this great principle of self, and through the precious blood of Christ completely cleanse it from our lives. The exaltation of self blinds the judgment. It destroys the clear action of the mind that would enable us to see things as they are. And it is only by getting rid of self, of having it completely driven out of our lives, that we may have the beautiful character of Jesus.

There is nothing that the unregenerate man craves more than the praise and the flattery of his fellow creatures, but Jesus Christ said of Himself, "I receive not glory from men." John 5:41. And again He says, "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" Verse 44.

Then if we are to become like the Master, we will not seek to draw away disciples after ourselves; we will not seek the praises and the flatteries of men. Jesus refused to receive mere human praise. Jesus announces that this human praise shuts faith out of the life. Therefore the self-exaltation that is such a component part of the human character must be attacked and driven out through the mighty power of God. Only thus can we be saved.

T.



THE CITY OF THE LIVING DEAD

The leper colony on the island of Molokai. This island is one of the Hawaiian group, and upon it are 2,500 lepers. New discoveries are bringing a ray of hope to the people here, and it may be that many of them will in time be returned to their homes wholly cured.

he not affirm that he not only admonished them night and day, but his admonitions were "with tears"?

Through the gift of prophecy bestowed upon the apostle Paul, as well as through his studies of the prophecies of Old Testament Scripture, he viewed the storm through which the church would pass, and impresses upon us that our greatest danger is from within rather than from without. Individuals dwelling within the church, and recognized everywhere as church members, are not looked upon as foes. Nevertheless some of them turn out to be the worst foes, and the worst curse that ever afflicts the church.

individual is following him rather than following the Master, he will utter the warning that will turn the mind of the individual away from himself to the all-sufficient Christ.

The greatest danger that afflicts the human heart is that of self-love and of self-exaltation. Of a certain character, the Lord has this to say:

"How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congre-

# Thinking Black



A first-hand glimpse  
in the region of de-  
mons and in the world  
of witchcraft with  
which Africa is en-  
compassed

BERTRAN M. HEALD

Missionary official of  
South Africa

AS HE thinketh, . . . so is he" is unqual-  
ifiedly true of the African Bantu.  
Crooked thinking warps his conduct  
from the cradle to the grave; and by the time  
he lays off these mortal coils, he is crooked  
enough, metaphorically speaking, to be  
screwed into his grave.

Thinking black is evidenced in his chronic  
prevarication. His everlasting evasive "I  
don't know" is heard from the Cape to the  
Congo. Lying is not considered vicious, but  
virtuous. His commandment is, "Thou shalt  
bear false witness." However, we must re-  
member that he is but a superstitious servant  
of spiritism, and the ever-present all-seeing  
eyes of the spirits haunt him night and day.  
The only explanation would seem to be that  
by lying he hopes to put his "shadow," or  
spirit, "off the track." For this reason his  
paths zigzag their way through the forest.  
The spirits, he believes, can run only in a  
straight line; and when they pursue their  
victim, by dodging in and out the winding  
paths the native escapes them. Trees falling  
across the path are left in their position, as  
they hamper the pursuing spirits. The con-  
glomerate, hit-or-miss kraals help to confuse  
and bewilder them.

## IN BONDAGE TO FEAR

The Bantu is so enslaved by the supposed  
spirits of the dead that his mind and morals  
are under their complete control. His mind  
is governed far more by the spirits of the  
dead than by the spirits of the living. The  
dead rule his life. The African animist must  
always guard against the ghosts of the dead.  
"Fear in various forms tyrannizes over the  
animist in every station in life. . . . To that  
must be added fear of the dead, of demons,  
of the thousand spirits of earth, air, water,  
mountains, and trees. The Bantu is like a  
man driven in a frenzied pursuit round and  
round. Ghosts of the most diverse kinds lurk  
in house and village; in the field they endan-  
ger the produce of labor; in the forest they  
terrify the woodcutter; in the bush they hunt  
the wanderer. From them come diseases,  
madness, death of cattle, famine. . . . Ma-  
licious demons lie in wait for the child from

the day of its birth; they swarm round the  
houses at night; they spy through the chinks  
of the wall for their helpless victim; and his  
coffin and grave are the abode of terror. It  
is fear that occasions the worship of the de-  
parted. Fear is the moving power of the  
animistic religion in Africa."

A village may be built in a swamp because  
the spirits say so; or a new, beautifully built  
village on the hillside may be abandoned for  
the same reason. Halfway on his journey a  
native may return home because a reincar-  
nated spirit-toad hopped across his path.



These Makeshi men roam the forest to frighten  
and keep away the spirits. They look the part too.

The power of familiar spirits is the "higher  
power" in the native religion. The corpse is  
left behind and buried, but the native is de-  
pendent upon the supposed departed spirit  
for peace, pardon, and prosperity. There is  
that ever-present presentiment of privation,  
plague, and poison. Devastating droughts,



A Zulu witch doctor drives out the evil

formidable floods, "bad luck" in hunting,  
disease and death—all are caused by the de-  
parted ancestral "shades." To be tortured  
and tormented by them from the cradle to  
the grave is the tragedy of Africa.

## WITCHCRAFT ABOUNDS

Africa is witch bound! Some one is snake  
bitten, a lion mauls another, or the chief is  
fever stricken. Village tongues begin to wag.  
Some one is believed to be harboring a re-  
vengeful spirit of a dead ancestor. Rumor  
points to some withered old hag. The word  
"witch" is mentioned. Suspicion is added to  
humor. The witch finder or witch doctor is  
summoned. Several days are spent by this  
master of the occult or a native clairvoyant  
meandering about the village, gathering up  
the gossip about "who's who" in the witch  
case. When he has finally made his mental  
reservations, he begins to sift and deduct  
evidence, and in a surprisingly short time, in  
the process of bone throwing and other di-  
vining methods, the finger of fate points to  
the withered old hag, and she is daringly  
"done to death." She may be innocent, but  
she is the victim of the invective verdict of  
the voodoo.

Dudley Kidd gives the following account  
of the witch doctor "smelling out" a case  
where seven people were killed because the  
cattle were ill: "After searching into the  
cause of the trouble, he came to the conclu-  
sion that the sickness was caused by an old  
woman who was bewitching the cattle. She  
was accused of the crime, and denied it.  
Then she was placed between hot stones and  
urged to confess and give up her magical  
medicines. As she finally confessed under  
the pain of her torture, she was killed by a  
blow on the head. But the cattle did not get  
well after this. So the doctor was called in  
again, and decided that a certain young girl





HEBERT PHOTO

ing into the ear of a possessed man.

was bewitching the cattle. In terror she tried to flee out of the country, but was caught and slowly tortured to death. The cattle continued to be ill, and the next victim fixed on was a young man. He was buried in the ground up to his neck, and his brains were knocked out by clubs. Then the doctor declared that a man was keeping a big baboon in his hut, and, by doing so, was causing the disease among the cattle. No one searched for the baboon, but the man was taken to a high cliff and hurled over to the rocks below. The next person accused was a young girl. She was smeared with grease and tied over an ant heap, till the torment of the stinging made her confess. She was then killed out of hand."

#### DRANK THE LORD'S PRAYER

In a mission exploratory voyage up the headwaters of the Zambezi River, we camped one night in a small island village in the Barotseland flats. The village had only the headman's hut, four huts for his wives, and the witch doctor's hut. Here was a little realm of witchcraft confined to a village of about forty fetishists. Here was the usual charm of twisted marsh grass over each door to keep away the spirits. In the center of the village was a small earthen pot sunken in the ground into which the witch doctor poured water in the dry season to bring rain. If rain came, he was right; and if it did not come, he was right—the people lacked faith. In his witch house were found hippo vertebrae, crocodile teeth, lizard skins, and zebra hoofs. These four ingredients, when charred and pulverized in hippo oil and buffalo dung, made a favorite "cure all" concoction for all cases. Witch doctors are a psychic, neurotic class of liars, and this evil-eyed, "skull-faced," demon-possessed psychologist was typical of these spirit mongers of Africa.

A story is told of Mungo Park, who escaped from the Arabs of Central Africa. Facing starvation and death, he arrived at an unfriendly village whose people refused him food. In his last feeble efforts he dragged himself to a lonely spot to die. As he lingered, an old man came to him and said: "If you write me a charm to protect me from wicked men, I will dress you a supper of rice." "That," said the explorer, "was a proposal too momentous for me to give a refusal." Mungo Park wrote the charm for the old man, which was the Lord's Prayer, written on both sides of a board from top to bottom. The old heathen recognized that the "charm" board was too large to be worn about his neck, so with a calabash of water he carefully washed the Lord's Prayer from the board into the vessel. After repeating a little ritual and going through some incantations, he drank the water. To be sure that he had not lost a word, syllable, or letter, the Ethiopian animist then licked the board on both sides from top to bottom, to protect him from wicked men. That is fetishism!

Grotesque images (messengers) placed in the garden keep thieves, malefactors, and marauders out; a string drawn about on which twists of grass are tied every few feet or small forked sticks are attached clothes-pinlike marks off land boundaries from men and demons; and other mysterious articles

used as magic to sway the opinions of men—these are fetishism in ethics. A young man loves a maiden who is indifferent to his wooing. He goes to the witch doctor, and receives a love charm which, if he can persuade her to place on her body, causes her to yield to his caresses. This fetish works *vice versa* also; for if the young man is distant, and turns a "cold shoulder" to her advances, she may go to the witch doctor for the "love charm" to place on the body of her coveted lover.

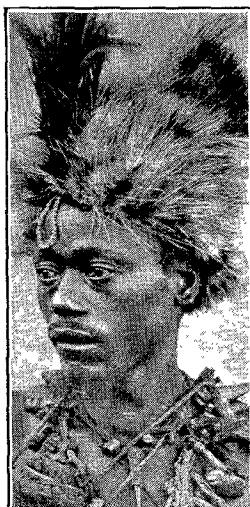
Hair, blood, carved sticks and stones, roots, claws, skins, and bones fastened to the bodies of the sick are fetishism in medicine.

The ordained or initiated fetish priest alone can consecrate an article and make it a fetish. The article may be only a dyker horn filled with pulverized toads, lizards, and buffalo dung; but when it is ritualistically set apart by the "wise one" and hung about the neck of the "client," it becomes a fetish, and automatically abolishes aches, ailments, accidents, and ancestral animosities. The fetish ceremony is of a religio-psychical nature: "After the image (or article) has been well sprinkled with blood, the priest holds it in both hands, presses it to his breast, then as he passes it to the owner, he sets up a false struggle to beguile the client into believing that mystic power is passing from him, by way of the image (or article), into its new master. Thereby an effective league is instituted between the custodian of the fetish and the beings of the other world who have adopted it as their medium."

#### BLACK DEATH

The inhuman practice of infant extinction is one of the most iniquitous practices in all Africa. If a child cuts its upper incisors before the lower teeth, it is thrown from the back of the mother into the river, or, in some places, into the bush. The mother does not mourn or look back after the splash or thud. The animist mother believes that for each upper incisor that comes before the lower a death is caused in the village, and the mother who allows this is responsible for such deaths.

If a child does not walk at the proper time, its little life is ended in the same way, the



Mr. Heald says, "Witch doctors are a psychic, neurotic class of liars." The "evil-eyed, skull-faced, demon-possessed psychologist" in the upper photo is typical of this class.

Lower photo: "In the process of bone throwing and other divining methods, the finger of fate points to a withered old hag, and she is daringly 'done to death.'"

reason being that the child is waiting to walk until all the relatives die. To save the lives of so many the mother drowns her child.

But we are approaching the dawn of a new courage, a new ambition, a new existence, a new future, a new destiny, a new Africa.

(Next week, "The Dawn")

## Should Christians Gamble?

(Continued from page 1)

it in his store. He denied it but, to save a customer, took it. She left the store.

The grocer turned to me and said with disgust, "There is your sample Christian. She is the best church worker in town. She has a bridge party this afternoon, and that is why she wanted the cigarettes. She is one of the pillars in that large church you can see from here. In this recent stock market crash, her losses mounted to thousands. All her spare time is taken up in gambling. And she brags of the fact that most of her spending money is derived from a lucky hand in cards. There, I say, is your typical Christian. Each Sunday she goes to church and teaches a class of little girls and tells them how to be good. Do you wonder why I am not a Christian? I figure I am just as good as any member in that church.

### GAMBLING COMMON AMONG CHURCH MEMBERS

I am convinced this is not an isolated case. A little investigation will show that one form of gambling or another is common among many so-called Christians.

To many, church membership to-day is merely a means of initiation to the card party. The Creator is forgotten, and the god Chance is in reality the only god in the hearts of many. There has never been an idol more faithfully worshiped than the idol of chance, and no idol has been more effective in leading men from the true God. God warns against such worship. Speaking of the destruction of the wicked in the last day, the Lord says, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:8. This is a ringing challenge from the living God, which has far-reaching, eternal effects.

The daily newspapers reveal the fact that a large number of suicides resulted from the recent stock market crash. Listed are doctors, mayors, in fact, every class of people, including ministers. No wonder God says, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." James 5:3.

### THE SURE REMEDY

There is only one sure cure for the gambling urge, and that is, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8. There is no time for the true Christian to meddle in such things.

A get-rich-quick whisper seems to be all that is necessary to set off the gambling powder. It is greed for gold that wrecks souls. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Galatians 5:16. It is the lust of the flesh

that leads one on in such a life of sin, and God is very explicit in His statement about such: "Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace,



## Sound Doctrine and Sound Living

BENJAMIN P. HOFFMAN

EVERY one who candidly reads the collection of writings called the Bible soon learns that it purports to be revelation from God. As concerns the Old Testament books, it is too evident to admit of cavil that Jesus and His disciples had knowledge of them and that to them these books in the familiar tripartite grouping of the law, the prophets, and the psalms, constituted the Scriptures. The books of the New Testament came into existence within the first century of the Christian era, and were from the earliest times recognized as being inspired of God and on a different plane from the mass of other Christian writings of the period.

The testimony of the Scriptures themselves, confirmed by the accumulative evidence of the experience of the Christian church in all succeeding ages, is that in this collection of writings is found the sum of that doctrine which is "able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

While there is a distinct development and growth in the unfolding of the great plan of salvation as revealed "here a little, there a little," "by divers portions, and in divers manners" (Isaiah 28:10; Hebrews 1:1, A. R. V.), to the prophets, until at last the full light of the gospel was revealed in Christ and in the testimony borne of Him by His own disciples, nowhere are we given any suggestion of an evolution of teaching to supersede or nullify the direct revelation that had been vouchsafed as the basis for a saving faith. Therefore we find the apostles exhorting Christian believers to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3), and warning them against anyone that "teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." 1 Timothy 6:3. "This testimony is true. For which cause reprove them sharply, that they may be sound in the faith." "But speak thou the things which befit the sound doctrine," "in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned." Titus 1:13; 2:1, 7.

then, and put aside all anxious thoughts and imaginations.—*St. Francis de Sales.*

GRANT unto us fixity of purpose, our Father, that we may do well what has been intrusted to us, and be kept from being false to the main task by undertaking a multiplicity of odd jobs and ill-assorted responsibilities. For the possession of a center of gravity we pray. Amen.—*From the Calendar of the Congregational Church, Rutland, Vermont.*

Paul furthermore shows the very close relationship between sound doctrine and sound living when describing conditions that he said would prevail in the last days. In his solemn charge to preachers of the word, in view of the coming day of judgment, he warned that "the time will come when they will not endure the sound doctrine; but, having itching ears, will hearken to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." It is as a result of this rejection of sound doctrine, "that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." "But evil men and impostors shall wax worse and worse, deceiving and being deceived." See 2 Timothy 4:3; 3:1-4, 13.

Indifference to the teachings of God's word inevitably leads to indifference to its high standards of living; and deliberate rejection of the sound doctrines of the gospel cannot but bear fruit in moral degeneracy and final ruin.

In the realm of gospel teaching as applied to living, perhaps more than in any other place, is realized the truth of the statement attributed to former President Wilson, that the most dangerous man is not the bad man but the good man thinking wrong, because "as he thinketh in his heart, so is he." A. V. The only way of safety is in accepting God's revealed will as our rule of life. Conviction for sin is not now on the basis of whether or not we have transgressed God's law, for "all have sinned, and fall short of the glory of God;" but it is on the basis of our acceptance or rejection of the sound teaching of the gospel revealed in God's word as the only remedy for sin.

"Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that . . . thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."



# Will the World Ever See Jesus AGAIN?

DANIEL H.  
KRESS

**T**HERE is no doctrine taught more clearly in the book of God than that of the second coming of Christ. To those who were associated with Him in His work of ministry, Jesus said: "It is expedient for you that I go away," and "Whither I go, ye cannot come." Peter said to Him, "Lord, whither goest Thou?" to which Jesus replied, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." John 13:33, 36. He then added for their comfort and consolation, and for the consolation of all the believers for all time, "I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John 14: 2, 3. While they did not then fully comprehend what this meant, they did expect Jesus to come and receive them unto Himself.

When by wicked hands Jesus was crucified and buried, they for the time being lost their own hope. But when the glad word came that He had risen and was alive and was actually seen by Mary, their hope again revived. They were "begotten . . . again unto a lively hope" by His resurrection.

## MANNER OF JESUS' COMING

Naturally they were led to believe that the time had now arrived for Him to fulfill to them His promise. After being with them for forty days and speaking to them of "things pertaining to the kingdom of God," they said, "Lord, wilt Thou at this time restore again the kingdom to Israel?" The time had not yet arrived for that. He said to them, "It is not for you to know the times or the seasons." Acts 1:6, 7. Not in their day, He wished them to understand, were they to expect the kingdom to be restored.

After conversing with them on this topic of the kingdom, He began to ascend, and a cloud received Him out of their sight. Alone He ascended. They were left behind. This, no doubt, was another disappointment. But shortly two messengers came with the good news, which has been heralded wherever the gospel has been preached, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. John, one of those who witnessed His ascension, later said, "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

Before them now lay the task of carrying the good news to all the world. For this task He promised to give them a fitness. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. When this task was accomplished, they were to



Are you as anxious to see Jesus, the "King of kings, and Lord of lords," as men and women are to see an earthly ruler? Here is the line of people waiting to shake hands with President and Mrs. Hoover on New Year's Day.

expect Him to return to receive them unto Himself, and not until then. Then the kingdom would be restored to His people. Until then they were to pray with a new meaning, "Thy kingdom come."

The question naturally arises, If Christ is coming again to take His people to the mansions He is preparing for them, is it possible for them in these days to know something as to the nearness of that coming? And is it essential for those who will live just prior to His second advent to know when it is near, even at the door? Yes, for, in replying to the question, "What shall be the sign of Thy coming, and of the end of the world?" (Matthew 24:3) Jesus gave no evasive answer. He did not say, It is not for you to know anything about that. He gave a very positive reply. This is what He said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. This scripture they fully understood after His ascension, and they entered upon the task before them with a power never before witnessed, to preach the gospel in all the world. The facilities to do this work were at that time few indeed, but wonderful were the results obtained.

Some evidently thought that the work was progressing so rapidly that Jesus would come in their day. To these Paul said, "We beseech you, brethren, . . . that ye be not soon shaken in mind, or be troubled, . . . as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first." 2 Thessalonians 2:1-10.

We have reached the time when the preaching of the gospel in all the world is made possible. Does it not seem strange that for centuries all things continued as in the days of Abraham, Isaac, and Jacob? To get word to our friends across the Atlantic was a matter of months. The modern steamship, railroad, telegraph, telephone, airplane, ra-

dio, were all unthought of. No one then dreamed that the time would ever come when a conversation could be carried on across the great seas that separate continents. Suddenly in an almost inexplicable manner one invention followed another in quick succession. We inquire, What does it all mean? It means we have reached the time when in God's providence this gospel of the kingdom is to be preached in all the world as a witness unto all nations. We have reached, not the end as yet, but certainly "the time of the end."

## HERALDING HIS COMING

Referring to this time, the angel said to Daniel, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. Here we find the explanation of this marvelous increase of knowledge witnessed in these days. We have reached the time when the prophetic page is being unsealed, and a knowledge of it is being carried into all the world. The inventions are a necessity to make this possible.

These very agencies will undoubtedly also be employed by men in demoralizing mankind. The line of demarcation between the righteous and the wicked will become more distinct. At the time of the end, we read, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Daniel 12:10. We are certainly living in "the time of the end," this gospel of the kingdom being preached in all the world "for a witness unto all nations," and when this task committed to the church of Christ has been fully accomplished, then, said Jesus, "shall the end come."

Yes, "the coming King is at the door, who once the cross for sinners bore." "Unto them that look for Him shall He appear the second time without sin unto salvation."

# ADAM, the First NATURALIST

The first of a group of  
articles on

*The Ministry of Nature*

**HAROLD W. CLARK**

Professor of Natural History  
in Pacific Union College, Angwin,  
California

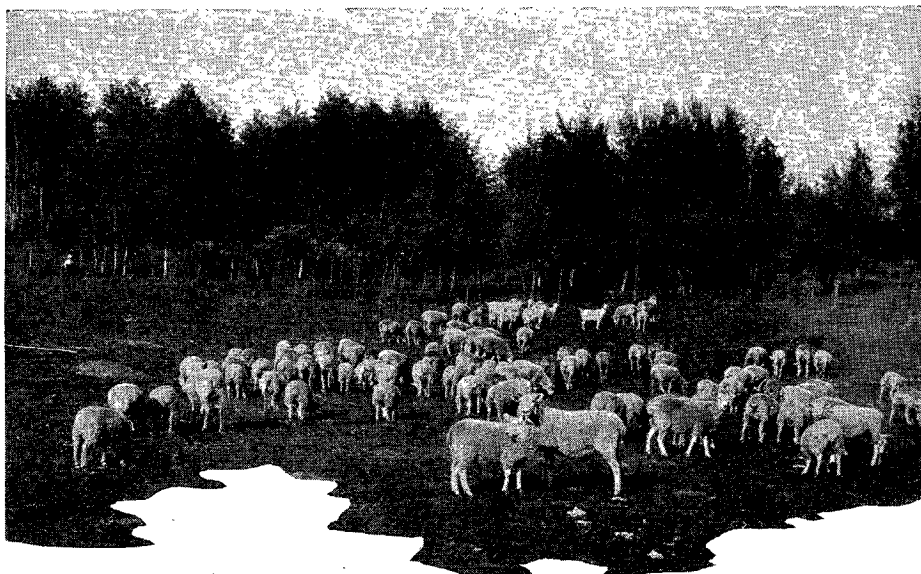
THE rays of the setting sun shone over a new and beautiful earth, and in a gloriously adorned garden planted "eastward in Eden" stood the first pair, Adam and Eve, watching with wondering eyes the magnificence of this first sunset that human eyes had ever witnessed. The day had been one of great and important events, a fitting climax to the grand creation week. Into an earth already fitted to be the home of living creatures had been brought, by the command of Jehovah, an almost endless variety of animals, taking their place among the birds and water life created the day before. And then after earth and sea and sky had been peopled with this amazing variety of living forms, the great Jehovah had put the finishing touch upon His work by creating the man in His own image. After forming a shape from the dust of the earth, gathering the earthy elements and compounds into flesh and bones and nerves, the Creator had breathed into that form the breath of life, and the human life had begun its activity.

As Adam came forth from the hand of His Creator, he was of perfect physique, and his mind was keen, capable of reading in the works of nature around him the message that his God had written therein. He began a survey of the wonderful world in which he found himself, and as each different kind of living creature passed before his vision, he gave to it a name that represented the character that it possessed and the thought of God in its creation.

## FUNDAMENTAL RELATIONSHIPS ESTABLISHED

In this review of the created beings Adam became vividly aware of the fact that although every creature had its mate, he, of all the inhabitants of the earth, was without any companion. His heart of sympathy and love, made after the nature of his Father's great loving heart, found a void that could not be filled by any amount of interest or joy in the world of beauty about him. And his longing was not long to remain unsatisfied, for God caused a deep sleep to pass upon him, and from a rib of his side He formed Eve to be bone of his bone and flesh of his flesh and to be his constant companion in all the affairs of his life.

Thus on the first day of man's existence were established the great fundamental relationships that were to govern his life. In the objects about him his physical and intellectual nature found opportunity for exercise; his social nature, his love and deeper instincts found expression in communion with the companion of his own kind; and his



CANADIAN NATIONAL RAILWAYS

"To him who in the love of nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness and a smile  
And eloquence of beauty; and she glides  
Into his darker musings with a mild  
And healing sympathy, that steals away  
Their sharpness ere he is aware."

—Bryant.

higher spiritual nature found exercise in fellowship with his Creator, for in the cool of the day God came down into the garden and talked with the holy pair.

## THE FIRST SABBATH EVENING

Picture if you can that first Sabbath evening. The last rays of the sun shine upon the lofty tree tops and light up the distant hills. The evening songsters begin their hymns of praise. In the cool recesses of the garden a thrush sends forth his liquid notes. A calm falls upon the earth as the glorious light of day blends into the soft radiance of night. The twilight deepens, not into darkness, but into that mysterious softness of light that only the balmy air of Eden could know. The scent of flowers is heavy, and delicate touches of stirring air move the branches of the trees. The creatures of the daylight are seeking their quiet recesses for the night, while others begin their nocturnal activities. And amid the wonder and inexpressible peace and beauty of it all, the first man and woman walk about and gaze in enraptured marvel at all the shifting scenes about them.

Suddenly a stir among the leaves near by attracts their attention, and a glorious being stands by their side. Similar in form, but more majestic and glorious, He seems like an elder brother to this newly created pair; and as they recognize Him as their Creator, they bow in adoration before the One who has given them life and placed about them all the wonderful evidences of His love. Then, as the evening shadows deepen, they hold sweet communion there beneath the towering trees. The Son of God, through

whose word all things have been brought into being, tells them the story of the creation week, and of their place in all this wonderful world. He tells them of the counsels in heaven, of the plan for this earth, and of the events of the week. He tells of the first day, when His word caused the light to shine into the darkness of empty void. The speaking into existence of the matter of the earth, and its subsequent formation into the beautiful globe on which they now stand—all are explained to their eager minds. The placing of the lights in the firmament, the creation of fishes and birds and animals, the wonders of plant life, all are brought before them. And then their own creation in His image, as His own children, is opened to their enraptured hearts. They see themselves as the very sons of God, made like unto Him, capable of knowing and appreciating the laws of God as they operate for the upholding of this great universe that He has brought into existence. As the great truths of creation are opened to them, their hearts go out in loving worship to the Author of their being, and they fall in reverent adoration before Him.

## RELICS OF EDEN

How many of us would not give all that we possess for the privilege that was accorded our first parents! What earthly wealth or pleasure or fame could bring the joy that such an evening as that first Sabbath eve could bring? The cheap and tawdry tinsel of our shallow lives seems as nothing compared with the deep and enduring pleasures that were given to Adam and Eve to enjoy. The world has gone far astray since



its departure from the Eden in which man was placed, and with almost heart-sick longing we wish for a chance to return.

But humanity is not entirely cut off from the communion that Adam held with nature and its Author. Obliterated as many of its lessons are after centuries of sin, yet all nature speaks to us the message of our Father's love. In ten thousand voices it tells His praise. In the song of the thrush at eventide we may still catch a note of the harmony and peaceful joy that floated out over Eden's leafy bowers. In the sighing of the breeze through the trees we may hear the still and quiet song of the wood that told Adam and Eve of the love of the Creator. In the music of the sea, as the waves lap gently upon the shore or dash in fury on the rocks, we read the mingling of gentleness with power, of simplicity with majesty; and in the grand orchestration of the waves we catch a strain of the music of the Infinite. To the listening ear and the observant eye a thousand different impressions from the heart of nature bring in varying succession the love, the power, the exquisite beauty, and the awful sublimity, of the character of the Saviour.

God might have made this world a dull, uninteresting place. The hills might have

been monotonous in form and plain in color; the valleys might have been all alike, and clothed in a harsh simplicity of living growth; skies might have been dull; flowers and trees and birds and animals might have been few in number and with little variation in form and color and habits. And above all, man himself might have been made in such a way that he would see in it nothing of interest or beauty, and the world would have held no meaning to him.

But the Creator of the heavens and the earth chose otherwise. He who made all things wrote into His works the beauty and sublimity of His own character. Everything that came into existence by His command represented some idea, some thought, some element of character, of the Infinite. And as the crowning work of creation He made man, the masterpiece of creation, in His own

image and after His likeness. In his mental processes man was to follow His Maker, and as he should trace in earth and sea and sky, in bird and blossom, in fern and tree, the handiwork of God, he could read therein the character of the One who had made them all.

The days of Eden are far in the past, and the new earth is yet in the future; but amid the toil and struggle of this present evil world we are still surrounded by the object lessons that were given to Adam. God's plan for the education of the human mind is the same as it was in the beginning. We may walk amid the same lofty trees, and hear symphonies played on them by the passing breeze. We may stand by the side of the chattering brook, the roaring river, or the dashing waterfall, and in the music of the waters may hear the voice of the infinite Musician. We may read in the heart of the lily the quiet beauty of God's character. As we watch the humming bird, we learn of grace and poise; and in the nestlings we see our own dependence even as in the loving care of the parent birds we read God's love for His children. Nature is full of lessons for the open heart, and as we read them we find again the Eden that was given to our first parents.

## ONLY JESUS Can SAVE

THE miracles of the Bible will always be read with interest. In the child of God, they will never fail to inspire faith and courage. And while some people may say that the day of miracles is altogether in the past, at the same time the greatest miracle of all is taking place daily before their eyes—the miracle of conversion.

Young people and old people, once loving the world and caring nothing for spiritual things, tell us that a great and vital change has come into their lives. The old harsh, stubborn nature has passed away, and a sweet, willing spirit has taken its place. In the home the voice of prayer and the song of thanksgiving are heard. Ungodly associates, the "movies," the reading of fiction, the card table, and the dance hall have been forsaken. As witnesses for Christ, these converted ones are found giving time to Bible study, attending divine services, and going about doing good. They are striving to follow in the footsteps of their blessed Master.

I know a young man who loved the world and its ways. God and the Bible hardly entered his thoughts. He stole, he smoked, he attended theaters, and was having what the world would call "a good time." But when still in his teens, the young worldling renounced his sinful life, and to-day he is in the Master's service.

The world attributes this remarkable turn in life to the exercise of the will. They say



that men and women have, by their own volition, broken off this and that bad practice for various reasons. It is true that many commendable things have been accomplished by sheer force of the will. There has been a good outward conformity, but no change of the heart. In conversion it is different; the character is transformed and the whole tenor of life is changed.

### "YE MUST BE BORN AGAIN"

Every Christian will agree that there is no power in man to break the fetters of sin and to regenerate humanity. In our own strength we have often tried to be good, and have shamefully failed. Job saw this weakness of human nature demonstrated in his own life, and he counsels all who believe man is his own savior in these words: "Who can bring a clean thing out of an unclean? not one." Job 14:4. And "all the culture and education which the world can give will fail of making a degraded child of sin a child of heaven."

*Conversion is the  
greatest miracle of  
all, says*

E. RAY CORDER

There are many who are saying, "If I could only live my life over again, then I would be a better man." Paul, who had a wonderful conversion, says that we can do more than that through Jesus Christ. Hear him: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. A re-creation is the experience of all who accept Christ as their personal Saviour.

Jesus explained to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. "The only way we can be made over again and transformed in nature is by the power of the Holy Spirit working upon the human heart." Through the power of His personal representative, the Holy Spirit, Jesus convicts man of his sins. He cries to God for help and, confessing his sins, receives forgiveness. He sees himself worthy of death, but freed from its penalty by Jesus Christ, his divine-human substitute. Trusting in his wonderful Saviour, the sinner is covered with Jesus' life; he is robed with the righteousness of his Redeemer. And as the human hand clasps the divine one by faith, Christ imparts strength to the believing one to keep His holy law. And now, because he has the Son, he shall not perish, but have everlasting life.

In Christianity alone is found the way to

salvation. "Not long ago a young Brahman of India came to a missionary's home, seeking an interview. In the course of conversation he said: 'Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not.'

"What is that?" the missionary asked.  
"The reply was striking: 'A Saviour.'"

## Will the World Disarm?

(Continued from page 3)

divergence is even much wider than it appears here. For this matter of armaments is not confined to navies. Battleships to-day are, perhaps, the least important of a nation's forces. With the advent of the airplane, most navies have become well-nigh obsolete. The next war will be fought not so much upon the sea as in the air. Not the admirals, but the airmen and the scientists will have the most to say next time. The new weapons will be invisible death rays, poison gases, and disease germs. Comparatively inexpensive, they will be used with profligate abandonment, with consequences too terrible to conceive.

So long as the nations desire to retain these more potent weapons, the scrapping of battleships is of little real consequence in promoting the cause of peace. Such partial disarmament may bring a great blessing in the shape of decreased taxation, but of itself it can be no insurance against the outbreak of war.

This apparent inability of the nations to act in harmony with their faith is the stupendous paradox of our time. Never before has the will for peace been so manifest and so insistent. Never before has there been so much talk about peace. Such a conference as is going on now, with the object of abolishing the nation's "first line of defense," would have shocked our forefathers out of their senses. It is an entirely new and wonderful thing. And yet, strangely enough, it has to be admitted that the very nations that are discussing peace so fervently have their armament factories and chemical laboratories busily producing immense quantities of new and devilish weapons of destruction.

### THE SITUATION FORETOLD

It is all strangely reminiscent of an ancient prophecy, which seems to be meeting its fulfillment in our time in an extraordinary manner.

Speaking of events that would take place in "the last days," the prophet Isaiah was led to describe a great world-wide peace movement. "Many people," he said, would come together and say that they would "beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:3, 4.

That picture is remarkably true of the great peace movement of our time. It is a forecast of the world's faith; but it does not represent the world's works. It was left to the prophet Joel to foreshadow these.

Speaking of the same "last days," the days preceding the coming of the Lord in glory, he described a scene that appears to be the exact opposite of that portrayed by Isaiah. He said:



## Yesterday

RENA STOTENBURG TRAVAIS

THERE were routes to chart, there were tasks to do,  
And yesterday I was brave and bold;  
But a shadow fell where the skies were blue,  
And now I am sitting here, with you,  
Letting the world go by, content,  
For I learned how little its plaudits meant—  
How little, without your hand to hold.

There was fame to make, there were heights to gain,  
And yesterday I was keen for power;  
But I listened once for your voice, in vain,  
And out of that searing moment's pain,  
I found how worthless my gods could be,  
How less than nothing they meant to me,  
Without your praise at the twilight hour.

I fought for honor and gold and fame,  
As men have fought since the world was known;  
But out of the dark a specter came,  
And, almost, I heard him call your name,  
Almost, but love is of life a part,  
Almost, but you were heart of my heart,  
And I'm thanking God, you are still my own.

"Proclaim ye this among the Gentiles;  
Prepare war: . . . beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3:9, 10.

Thus the great paradox of our time was foreseen by the prophets of the Lord nearly three millenniums ago. They heard the great cry for world peace. They saw the nations meeting together to sign a great pact for the abolition of war. But they were also made

# SIGNS of the TIMES

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

A. O. TAIT, A. L. BAKER, Editors  
J. R. FERREN, Circulation Manager

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conscious that the efforts directed toward complete disarmament would be fruitless, and that in some last great catastrophe "all the men of war" would fly to arms again.

It is particularly important to notice that both these remarkable prophecies occur in conjunction with a description of Christ's second coming. Immediately after Isaiah's prophecy of peace pacts occur these words, "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:19.

And immediately following Joel's prophecy of the failure of the efforts for general disarmament, these words appear:

"Assemble yourselves, and come, all ye heathen: . . . thither cause Thy mighty ones to come down, O Lord. . . . For the day of the Lord is near in the valley of decision." Joel 3:11-14.

All of which surely cannot be without significance. Every thinking man realizes that we have come to a wonderful hour in the world's history. There is a speeding up of human affairs. Events are moving swiftly. We have entered the rapids, and the sound of the falls becomes louder each passing year.

Can it be that we are approaching a new and different solution of the world's problems? The prophecies we have quoted, and

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many others besides, seem to indicate it. We are indeed moving toward the grand consummation. Jesus Christ is about to fulfill His promise to return and to take His people to the many mansions He has prepared for them.

And, when He comes, He will take into His own hands the problem of disarmament. He will deal with it thoroughly. When "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God" (1 Thessalonians 4:16), there will be no more battleships and no more guns. Submarines, poison gas, disease bombs, and all the dread utensils of death will be destroyed "with the brightness of His coming." 2 Thessalonians 1:8; see also Revelation 21:4.

That great day approaches. And while we may rightly pray for the peacemakers and for all who truly seek the welfare of mankind, our supreme confidence must rest in the world's Redeemer, whose second coming in glory can alone save it from itself.

### Fires or Refrigerators?

It is just the business of the Christian ministry and of the Christian church to light fires for the cold and weary sons of men. The world is full of thirsty people longing for a bit of sympathy and cheer; our business is to find out these people and give them what they need. A great city, with all its crowds, is simply packed full of those who are absolutely lonely and friendless. I've walked many a mile over mountain and moor without meeting a soul all day long, and yet not felt so lonely as I did in the streets of London when I was twenty. There are those all round

about our churches who are just lonely and needing some one to be friendly to them and to bring them to the Friend of friends.

One of the real tests we might do well to apply to our Christian life is just this: Are we fires or refrigerators? Do we attract or repel? Are you one to whom people instinctively turn for confidence and help? The greater the trouble people are in the more need is there for sympathy and tenderness. We might go far for a better definition of "a friend" than that given by the schoolboy: "A friend is some one who knows all about us, and yet loves us just the same." That was the way of Jesus; that must be our way, too. The world will not be won by marvelous preaching; the world is going to be won only by Christian living—when those who bear the name of Christ are filled with His spirit of love and friendship—*Albert Peel, D. D., in Christian World (London).*

THE large-hearted man will forgive with generous liberality. He will cherish no grudges. He will remember that he is himself forgiven. So he will keep his heavens clear of any clouds of hatred that in clear airs of mercy he may see both himself and his debtor as they really are and find it joyful to forgive.—*Hilton Jones.*

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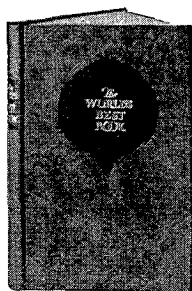
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We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll;  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.  
—John G. Whittier.

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## Modernism Celebrates Pentecost

MANY are of the opinion that the year 1930 marks the nineteen hundredth anniversary of Pentecost, that peak of spiritual experience in the apostolic church when the Spirit of God filled the disciples with zeal and power for the proclamation of the gospel to all the world in that generation.

Among the many church groups celebrating the nineteenth centennial of Pentecost this year is the Ohio Council of Churches, representative of seventeen Protestant denominations. Delegates from the various groups of pastors, laymen, churchwomen, and young people recently met in Columbus. Church unity was one of the principal topics discussed, and it transpired that most of the speakers are Modernists in belief. For example, one of the laymen speakers, an engineer of Columbus, said:

"I doubt if there is any other book which ranges from sublime heights to such degrading depths as the Bible. The Bible was not written by God. If God wrote the Bible He would have done a better job of it. If written now, it could not be sent through the U. S. mails. . . . [It] contains a wide range of material not suited for children. . . .

"All scholars agree that the trinitarian references in the Bible are pious forgeries. The question of the divinity of Jesus is not worth a hill of beans. . . . We must scrap the Bible before we can attain church unity. It has no part in the 20th century civilization."

Dr. Frederick Norwood, a London minister who spoke to the delegation, declared that the great ambition of the motion picture comedian, Charlie Chaplin, is to portray the life of Christ. Through the

films he wants to present the Saviour to the world. Dr. Norwood said that some did not approve of such a thing, but he thought Chaplin should be encouraged to go ahead with his project.

What would we say if on the original day of Pentecost, Peter and the other disciples, in the place of declaring the truth of a crucified and risen Saviour, had rather said that they were heartily disgusted with the Scriptures, and were convinced that before they could convert three thousand people or go forth to evangelize the world the writings of Isaiah and Moses and all the other Old Testament writers should first be junked!

What if the disciples should have stood up and defended one of the pagan dramatists of the time, saying that he should be the one to portray the recently ascended Saviour to the pagan world of that day!

In the first place, we should have never had a Pentecost if the disciples had proceeded thus. The Spirit of God is not poured out upon men and women holding such ideas, and there is no power in such doctrines to convert sinners.

Again, through whom was Pentecost experienced? Through such men as Peter, and Matthew, and Mark and Luke and John. And who have given us portions of the Bible? Those same men—Peter, Matthew, Mark, Luke, and John. Yet the Modernists, who to-day would observe the anniversary of Pentecost, declare the Bible those men were inspired to write must be thrown away before the Christian church and civilization can forge ahead in this age!

Are not such statements as these by Modernists of the day evidence enough that Modernism bears little resemblance

to Christianity, and is in reality the great enemy of the religion of Jesus Christ? Surely the Christ, who in His preaching and ministry so often and so profusely quoted the Scriptures, would never own as His followers those who profess to be Christians and yet who decry the word of God. And what a scathing rebuke would He give those who declare the question of His divinity "not worth a hill of beans." And what would He say of the attempt of a libertine comedian's trying to portray a life so genuine, so pure, as the Son of God lived while upon earth?

Surely, we are living in a day of great apostasy, in a day when many sections of the church have gone whoring after strange gods. What a responsibility rests upon those of us who believe in a divine Saviour and in His word, to witness for the truth and to live the gospel in the midst of this crooked generation! B.

## Who Is Ignorant?

A FEW weeks ago we received a sizzling letter from a man in New York City who had for the first time read an issue of the SIGNS OF THE TIMES. Our correspondent is an atheist, and a blatant, cantankerous one too. He says we are only trying to hoodwink our readers into believing there is a God and that such a being as Jesus Christ existed. He declares that our entire paper is but another exhibition of religious ignorance and illiteracy, and if the editors ever expect to learn anything and get an education worth while, they should study the tenets and bases of atheism with him.

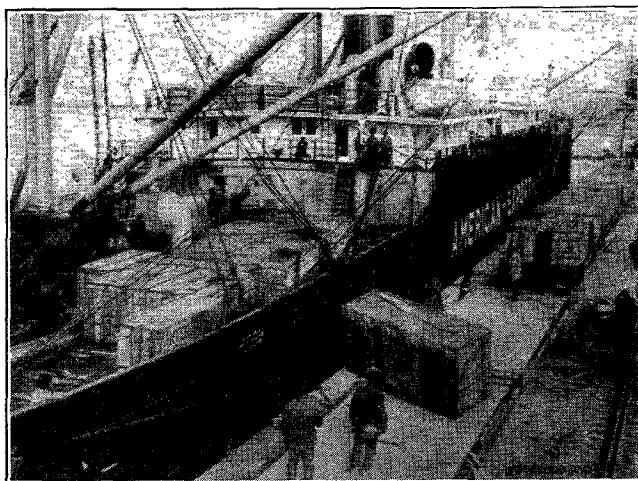
And after all that advice, he signs himself,

"philosopher and Cycologist."

B.



Back in the eleventh and twelfth centuries the crown jewels and treasures of England were kept in old chests like these, and were housed in the Pyx Chapel on the north side of Westminster Abbey.



Each one of these one thousand huge boxes contains an American-made tractor. They are being unloaded at a Baltic port, and are consigned to the Soviet Republic. Two more loads are expected.